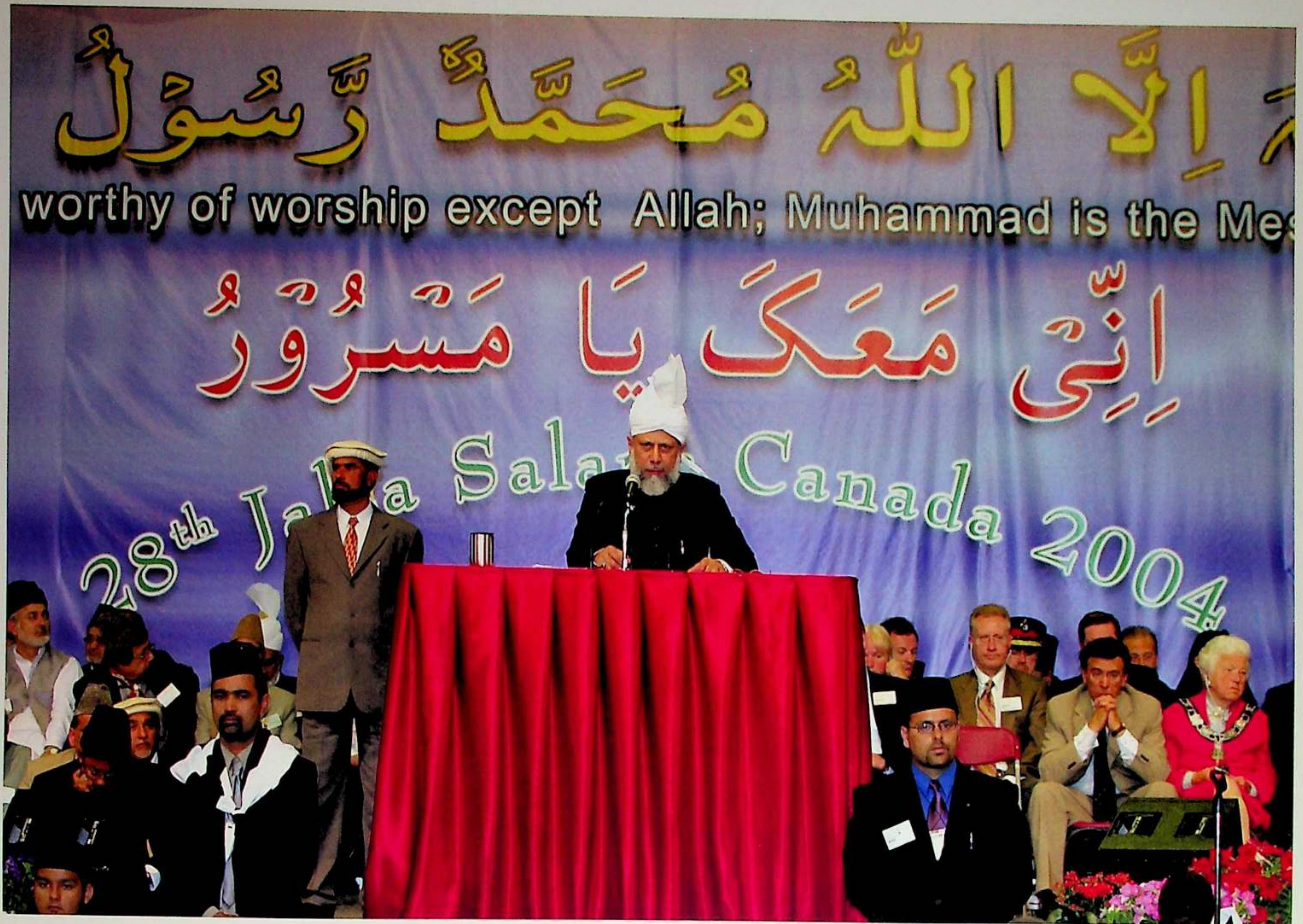
Magazine of Majlis Ansarullah U.K

ANSARUDDIN

July 2004 Vol 1 Issue 3 Wafa 1383





Huzur addressing the audience at the 28th jalsa salana Canada

بسم الله الرّحمن الرّحيم

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Majlis Ansarullah Pledge

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ

I bear witness that there is none worthy of worship except Allah. He is One and has no partner and I bear witness that Muhammad is His Messenger.

I solemnly pledge that I shall endeavour throughout my life for the propagation and consolidation of Ahmadiyyat in Islam and shall stand guard in defence of the institution of the Khilafat. I shall not hesitate to offer any sacrifice in this regard. Moreover, I shall exhort my children to always remain dedicated and devoted to Khilafat. Insha-Allah.

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Editorial board

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Editorial

Under the directive of Hadhrat Khalifahtul Masih The V, the Majlis-Ansarullah has been able to launch its own magazine, which has been named by Hazoor himself as "Ansaruddin". Here is the third issue of Ansaruddin.

All praise belongs to Allah, Jamaat Ahmadiya has been able to follow the footsteps of its Holy founder, Hadhrat Masih Maood to strive with their pens in the cause of Allah. Every publication has some important objectives to achieve. The first objective is to increase the personal knowledge of every Ahmadi, as our Holy Prophet (pbuh) stressed the importance of gaining knowledge and taught to pray "O Allah, increase my knowledge". It seems that there is no age limit when one can learn and improve upon his or her knowledge. Knowledge is limitless and so there should be no barrier due to age. The Holy Prophet (pbuh) has also emphasised that those who endeavour to gain knowledge have superiority over those who do not.

The other great objective is that knowledge should lead to the assessment of one's own spiritual condition and its improvement by practising what one learns.

The third objective is to distribute the publications to others who have not yet been lucky enough to recognise the truth and are far away from the pale of Islam and Ahmadiyyat. It is requested that this publication is read and distributed to enlighten others about Islam.

Huzoor expects that Ansarullah UK will be able to make this magazine a monthly issue. Every effort is being made to obtain this objective but up until now, due to the lack of contribution by Ansar brothers, we are no where near reaching this target.

Allah blessed the Promised Messiah (a.s) with the unique title of 'Sultan Ul Qalam' i.e. 'King of the Pen'. He devoted his life to Jihad through his writings and was able to defend Islam in such a victorious manner, that even his bitter opponents were compelled to praise his powerful work and highly effective literature. The Promised Messiah left powerful ammunition for the defence of Islam, which can be utilised till the end of the world. It is expected and requested that Ansar brothers should consider that they belong to the Jamaat of Sultan-Ul-Qalam and follow his practice by contributing their writings for what they should regard as their own magazine. One should consider present day problems and find solutions for these in the light of The Holy Quran, Hadith and the writings of the Promised Messiah to quench the thirst of those seeking knowledge.

Hadhrat Mirza Bashir Ahmad, may Allah be pleased with him, (second son of the Promised Messiah) was once guided in a dream that he should admonish and encourage the Jamaat to engage in research and write new articles in the cause of Islam and Ahmadiyyat. He wrote:

"My dear ones and friends! Being the followers of Sultan-Ul-Qalam, realise your obligations. Use your pens in the service of Islam to show your mettle, so that the swords of your ancestors may take pride in your writings. The souls of Saad Bin Abi Waqas, Khalid Bin Waleed, Amro Bin Ass, Qasim, Qateeba and Tariq and so many other companions of the Holy Prophet (pbuh) are confined in your bosoms and yearning to be released. Set them free by means of your pens. As they dazzled the eyes of the world through their historic deeds, so you too perform miracles with your pens and transform the world."

(Hayate Bashir)

The Holy Qur'an

And of them there are some who say: 'Our Lord, grant us good in this world as well as good in the world to come, and protect us from the torment of the fire'

رَبَّنَآ اٰتِنَا فِى الدُّنْيَا حَسَنَةً وَّ فِى الْاٰخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ

In this verse God mentions that the class of men whose efforts and wishes are not confined to this world only. They (1) seek the good things of this world, and (2) seek the good things of the next world, and (3) try and be saved from the fire which not only signifies the fire of hell but also everything that is painful and is a source of heart-burning. It may be noted that here, unlike the preceding verse, God uses the word "Hassana" (good) with this words "Fid-dunya" (in this world), meaning that even virtuous men may seek the things of this world but they should always be good and not bad.

The prayer mentioned in this verse is indeed very comprehensive and may be used by men of all grades in all their spiritual and temporal requirements, and, the Holy Prophet is reported to have used this prayer very often (Muslim, ch. On Dhikr) with a view to teaching his companions that if and when they choose to seek both the good things of this world and of the next, they should pray like this.

This prayer has another significance also. The good things of this world and the good things of the Hereafter spoken of in this verse may both stand for spiritual blessings, the good things of this world standing for such spiritual blessings as a righteous man gets in this world and the good things of the next world standing for those which he will get Hereafter. In fact, the very words used in this point to that signification, for the Quranic words فِى الدُّنْيَا حَسَنَةً do not mean "good things of this world" but simply "good in this world." In this case Alnar or "the fire" would not stand for Hell, protection against which is, in fact, included in the good things of the next world, but for such trials and hardships as one may come across in this world in the struggle for spiritual advancement or in the effort to benefit others. It was in this sense that the Holy Prophet used this prayer with regard to himself; for personally he never sought even the good things of this world, though he always sought "good in this world."

The Promised Messiah also admonished that this verse should be frequently recited in the last Rakooh of every prayer.

Sayings of the Holy Prophet (PBUH)

On Multiplying the Greeting of Peace

Abu Hurairah relates that the Holy Prophet said: When Allah created Adam He said to him: Go and offer the salutation of peace to that company of angels sitting there and then listen to the greeting they return to you, for that will be your greeting and that of your progeny. Adam said to the angels: Peace be on you; and they responded with: Peace be on you and the mercy of Allah; adding "the mercy of Allah" to his greeting (Bokhari and Muslim).

On the Manner of Greeting

Imran ibn Husain relates: A man came to the Holy Prophet and said: Peace be on you. The Holy Prophet returned his greeting and the man sat down. The Holy Prophet said: Ten (meaning the man had earned the merit of ten good deeds). Another one came and said: Peace be on you and the mercy of Allah. The Holy Prophet returned his greeting and the man sat down. The Holy Prophet said: Twenty. A third one came and said: Peace be on you and the mercy of Allah and His blessings. The Holy Prophet returned his greeting and he sat down. The Holy Prophet said: Thirty (Abu Daud and Tirmidhi).

Tufail ibn Ubayy ibn Ka'ab relates that he would visit Abdulla ibn Umar in the morning and would accompany him into the market place. Abdullah would offer the greeting of peace to every petty shopkeeper, tradesman and poor person. One day when I came to him, he asked me to accompany him into the market place. I said to him: What will you do in the market place? You do not stop to buy anyting, nor do you inquire about any article or its price, nor do you sit down with any company. Let us sit down here and talk. He retorted: O man of the belly (Tufail had somewhat of a belly) we shall go into the market place to greet everyone we meet with the salutation of peace (Malik).

On the Order of Greeting

Abu Hurariah relates that the Holy Prophet said: A rider should greet a pedestrian, a pedestrian should greet one who is sitting and a small party should greet a large party (Bokhari and Muslim). Bokhari's version adds; A younger one should greet an older one.

Abu Hurariah relates that the Holy Prophet said: The person closest to Allah is the one who anticipates others in greeting (Abu Daud). Tirmidhi's version is: The Holy Prophet was asked: Messenger of Allah, when two persons meet who should greet the other first? He answered: The one who is closer to Allah.

On Greeting when Entering Home

Anas relates that the Holy Prophet said to him: Son, when you enter your home greet your people with the salutation of peace. It would be a source of blessing for you and for the members of your family (Tirmidhi).

Bra'a relates that the Holy Prophet said: When two Muslims meet and shake hands they are forgiven their sins before they part (Abu Daud)

On Shaking Hands

Abu Khattab Qatadah relates: I inquired from Anas: Was handshake customary among the companions of the Holy Prophet? He said: Yes (Bokhari).

Writings of the Promised Messiah

Hearken ye who have ears to hear: What is it that Allah requires of you? Only this, that you should become His alone and set up no equal with Him, neither on this earth nor in heaven. Our God is the One who is alive today as much as He ever was; likewise He speaks today as He did in the past: He hears as He used to hear. To think that He only listens but does not speak in this age is a vain belief. Indeed, He both hears and speaks. All his attributes are eternal and everlasting. None of his attributes were ever suspended, nor will they ever be. He is the same Unique Being Who has no associate; He has neither son nor wife; and He is that same Eternal Being Who is peerless, and there is none like unto Him; there is nothing similar to Him or His attributes; none of His powers ever wane. He is near, yet far, distant, yet close. He is the Highest of the high, yet it cannot be said that there is anyone below Him farther than He. He is in heaven, but it cannot be said that He is not on earth. He combines in himself all the most perfect attributes and manifests the virtues which are truly worthy of praise, He is the Fountainhead of all excellence; He is the All-Powerful. Everything good originates from Him and to Him all things return: all possessions belong to Him, in Him all excellences combine. He is free from blemish, without weakness. He is unique in His right to be worshipped by all who dwell on the earth or belong to heaven.

(Roohani Khazain Vol.20: Al-Wasiyyat, pp 309-310)

The Oneness of God

Part 1

Dr Farid Ahmad

This article is the first one on the subject of Oneness of God (Tawheed). It explores how the Holy Prophet was sent by Allah at a time when the world was in a most desperate state. However, through his sacrifices and devotion, the world was saved from disintegration, and mankind was brought closer to its Creator and Maker.

There are millions and millions of stars in the sky, and they form millions of galaxies in our universe. Beyond our galaxy there may be countless other worlds and universes – but of one thing there is no doubt – that the Creator and Sustainer of all of these is Allah. In addition, there is also no doubt that among the millions and millions of human beings who ever lived, one man sacrificed the most to ensure that human beings were brought to the Oneness of God – that person was Muhammad, peace and blessings of Allah be upon him.

WORLD IN CHAOS

All historians agree that at the time of the birth of the Holy Prophet Muhammad (pboh) the world was in a state of chaos. There was loss of spirituality and belief in the One God. The old religions of Greece and Rome and China and India had lost their vitality. The worship of the state, of people and of idols was widespread. Christianity was no longer a pure creed – contaminated with Roman superstitions and ancient mythology leading to the concept of Trinity.

L. Dermenghem says:

'Muhammad appeared on the scene at one of the darkest periods in all history, when all the civilisations, from Merovingian Gaul to India, were falling to ruin or were in a state of troubled gestation.' (Life of Mahomet page 171)

J.H. Denison says:

'In the 5th & 6th centuries, the civilised world stood on the verge of chaos. The old emotional cultures that had made civilisation possible, since they given to man a sense of unity and of reverence for their rulers, had broken down.... Was there any emotional culture that could be brought in to gather mankind once more to unity and to save civilisation? .....It was among the Arabs that the man was born who was to unite the whole known world of the east and the south. (Emotions as the Basis of Civilisation pp 265-9)

Pringle Kennedy observes:

'How in a few years, all this was changed. How by 650 AD a great part of this world became a different world from what it had been before, is one of the most remarkable chapters in human history......This wonderful change followed, if it was not mainly caused by, the life of one man, the Prophet of Mecca....' (Arabian Society at the Time of Muhammad p 18-19)

GLOBAL TRANSFORMATION

What was this wonderful transformation which was achieved by the Holy Prophet Muhammad (pboh)? It was none other than to bring mankind to the belief in the Unity of God and the worship of One Allah.

The message of Islam which was preached by the Holy Prophet Muhammad (pboh) during the early days of preaching in Mecca, was clear-cut in its import. It called the people of Mecca to worship the One Allah. The significance of the message was that it applied not only to the Arabs but ultimately to the whole world and for all time. It was a Message from God.

The message was:

'The Creator of the world is One. None else is worthy of worship. The Prophets have ever believed Him to be One, and taught their followers so. Meccans should give up all images and idols. Did they not see that the idols could not even remove the flies which dropped on the offerings laid at their feet? If they were attacked they could not repel. If they had a question put to them, they could not answer. If they were asked for help, they could do nothing. But the One God helped those

who asked for His help, answered those who addressed Him in prayer, subjugated His enemies, and raised those who abased themselves before Him. When light came from Him, it illumined his devotees. Why then did the Meccans neglect Him and turn to lifeless images and idols and waste their lives? Did they not see that their want of faith in the One True God had made them utterly superstitious and incompetent? They had no idea of what was clean and what was unclean, of right and wrong. They did not honour their mothers. They treated savagely their sisters and daughters, and denied them their due. They did not treat their wives well. They tormented widows, exploited orphans, the poor and the weak, and sought to build their prosperity on the ruins of others. Of lying and cheating they were not ashamed, nor of burgling and loot. Gambling and drinking were their delight. For culture and national advance they did not care. How long were they going to ignore the One True God, and continue to lose, and suffer and suffer? Had they not better reform? Had they not better give up all forms of exploitation and of one another, restore rights to whom they were due, spend their wealth on national needs and on improving the lot of the poor and the weak, treat orphans as a trust and regard their protection as a duty, support widows and establish and encourage good works in the whole community, cultivate not merely justice and equity, but compassion and grace? Life in this world should be productive of good. "Leave good works behind", the Message further said, "that they may grow and bear fruit after you are gone. There is virtue in giving to others, not in receiving from them. Learn to surrender that you may be nearer to your God. Practise self-denial for the sake of your fellow-men, that you may multiply your credit with God. True, the Muslims are weak, but do not go after their weakness, Truth will triumph. This is the decree of Heaven. Through the Prophet a new measure and a new criterion of good and evil, of right and wrong, will be set up in the world. Justice and mercy will reign. No constraint will be allowed in the matter of religion, and no interference. The cruelties to which women and slaves have been subjected will be obliterated. The Kingdom of God will be instituted in place of the kingdom of Satan.' (Life of Muhammad Hazrat Mirza Bashir-ud-din Mahmud Ahmad)

RICHES AND WORLDLY POWERS REJECTED

The Holy Prophet (pboh) stood firm behind this message. The chiefs of Mecca threatened and cajoled him to desist from preaching so. The tried to tempt him with offers of riches and women and worldly power, but the The Holy Prophet Muhammad (pboh) remained unmoved, steadfast in his conviction that the future of humanity lay in their accepting the One Allah. His uncle Abu Talib confronted him:

'If you do not agree, then either I have to give you up – or my people will give me up."

The brave reply of the Holy Prophet (pboh) fills us with admiration. It proves his complete trust in Allah and firm belief in Him. His reply was:

"I do not ask you to give up your people. I ask you not to stand by me. Instead, you may give me up and stand by your people. But the One and Only God is my witness when I say that even if they were to place the sun on my right and the moon on my left, I would not desist from preaching the truth of the One God. I must go on doing so until I die. You can choose your own pleasure." (Hisham & Zurqani)

The epitome of the life of the Holy Prophet (pboh) was his devotion to the One Allah and to bring people closer to Him. His whole life, every thought, every movement, every action, his very being was devoted to Allah in an effort to seek closer communion with Him. This is also clearly affirmed by divine testimony. He was commanded to say

'My Prayer and my sacrifices and my life and my death are all for Allah, the Lord of the worlds. He has no associate. So am I commanded, and I am the first of those who submit wholly to Him.' (6:163-4)

MANKIND'S GREATEST BENEFACTOR

The Holy Prophet Muhammad (pboh) was therefore the greatest benefactor of mankind because he brought people all over the world back to the worship of the One, True God. Without his tremendous sacrifices and endeavour, and full faith in Allah, the world would have continued to disintegrate. It was the arrival of Islam, and the personality of the Holy Prophet Muhammad (pboh) that gave the world a new lease of spiritual life.

A poem by the Promised Messiah

Lo! how manifest is the Light of God.
Who is the ultimate Source of all light;
The whole universe is turning into
a reflective mirror;
for the eyes to perceive Him.

Last night while watching the moon,
I became so agitated.
In the beauty of the moon
were the traces of the beauty
of my Beloved.

Under the influence
Of that consummate Beauty;
my heart is in a state of turmoil;
mention not to me the comeliness
of the Turk or the Tartar.

O my Beloved!
How wonderfully is Thy
creative power Manifested everywhere;
Whichever way I look I find
every road leading to Thy Presence.

In the fountain of the sun,
the tides of Thy power are witnessed;
Every star is twinkling with Thy Glory.

With Thy own hand Thou hast
sprinkled salt over smarting hearts;
Which results into
agonized cries of pining lovers.

No one can comprehend
the ultimate design of Thy creation;
Who can disentangle
the web of this baffling riddle?

It is Thy charm which is
the essence of every beauty;
Every flower that blossoms forth
borrows its colour
from the splendour of Thy attributes.

The mellow intoxicating eyes of all
who are endowed with beauty;
Remind one of Thee every moment.
To Thy direction is turned
the pointing finger
of every curly lock.

With what mysterious qualities,
Thou hast endowed every particle,
Who can read through the voluminous,
accounts of these mysteries?

کس قدر ظاہر ہے نور اس مبدء الانوار کا
بن رہا ہے سارا عالم آئینہ ابصار کا
چاند کو کل دیکھ کر میں سخت بے کل ہو گیا
کیونکہ کچھ کچھ تھا نشاں اس میں جمال یار کا
اس بہار حسن کا دل میں ہمارے جوش ہے
مت کرو کچھ ذکر ہم سے تُرک یا تاتار کا
ہے عجب جلوہ تری قدرت کا پیارے ہر طرف
جس طرف دیکھیں وُہی رہ ہے ترے دیدار کا
چشمۂ خورشید میں موجیں تری مشہود ہیں
ہر ستارے میں تماشا ہے تری چمکار کا
تو نے خود روحوں پہ اپنے ہاتھ سے چھڑکا نمک
اُس سے ہے شور محبت عاشقان زار کا
کیا عجب تو نے ہر اک ذرہ میں رکھے ہیں خواص
کون پڑھ سکتا ہے سارا دفتر ان اسرار کا
تیری قدرت کا کوئی بھی انتہا پاتا نہیں
کس سے کھل سکتا ہے پیچ اس عقدۂ دشوار کا
خوبرویوں میں ملاحت ہے ترے اس حسن کی
ہر گل و گلشن میں ہے رنگ اس تری گلزار کا
چشم مست ہر حسیں ہر دم دکھاتی ہے تجھے
ہاتھ ہے تیری طرف ہر گیسوئے خمدار کا

Hospitality of the Promised Messiah

Abdul Manan Tahir

Translated By: M. Z. Mahmood

Members of the UK Jamaat are fortunate to be living where God's Khalifa is residing. People in great numbers come here just to spend a few days. It is our duty to welcome them with cheerful and smiling face. Consider their service an honour. It should be our utmost effort that everyone who returns, returns with pleasant memories of their stay.

Our beloved master Hazrat Muhammad Mustafa, peace and blessings of Allah be upon him, came to this world to revive high moral values and virtues. The excellent manner with which he discharged his responsibility, is evident from the testimony of his wife, Hazrat Khadija. After receiving the first revelation, he came home in state of great agitation and distress and related the whole incident to her. She said:

"God will not allow you to be destroyed. You love and treat your relatives well, share the burden of the poor and are a reflection of the highest moral conduct."

This was not an ordinary testimony. It was the testimony of a noble lady who had observed, his high moral qualities, day and night and had witnessed in him, at first hand, the high moral values of cherishing the poor, hospitality and kindness. He practised hospitality in the light of the teaching of the Holy Quran.

Even his enemies enjoyed his hospitality when they visited him as guests. He used to say that hospitality of guests for three days was an obligation and after that it would be charity. He showed due respect to his guest and took care of all his needs.

He said that proper respect should be showed to dignitaries of a people when they visit you. The teaching of the Holy Quran and the practice of Muhammad, the Holy Prophet, peace and blessings of Allah be upon him, in this regard, are indeed most excellent but Muslims, unfortunately, have forgotten them. The responsibility of reviving these high moral values, in this era, has been entrusted to Hazrat Ahmad, the spiritual servant and follower of the Holy Prophet, peace and blessings of Allah be upon him. God has appointed him to revive religion and therefore, his greatest responsibility is to exhort everyone to adopt the practice of the Holy Prophet (pboh). The Promised Messiah, (pboh), made his life a living example of the high moral standard of the Holy Prophet (pboh) and acted upon each and every word and action of his.

RESPECT YOUR GUESTS

In this article I will draw attention to one aspect of his life, that is, his hospitality and show how he completely immersed himself in the blessed self of his master, the Holy Prophet. It is the exhortation of the Holy Prophet (pboh) that he who believes in Allah and the Last Day must respect his guest. The Promised Messiah (pbuh), throughout his life, acted upon this exhortation and in turn exhorted his own followers to act upon it. In his book, the Victory of Islam, he divided the system of his community in five categories and said about the third category:

"The third category of this system is the long term and short term visitors and the travellers who travel to seek out truth or travel for some other business or various purposes and who on hearing the news of this Divine System and at the behest of their individual intentions keep coming for a meeting. This category, too, is progressing fully. Although, in some days, this activity is less, in other days it is in full swing. Therefore in seven years, a little, more than sixty thousand guests have probably come". (Victory of Islam).

HOSPITALITY OBLIGATORY

In other words, he has made, hospitality, obligatory for the whole Community and proved and illustrated it with his own example and practice. As an example some incidents illustrating this hospitality are described here. Today, the Promised Messiah's representative, his Successor is amongst us. In this regard, it is our responsibility to honour the visitors who come here and carry out our responsibilities for their hospitality.

Hazrat Mufti Muhammad Sadiq Sahib, mentioning this quality of his, states:

"Once a Guest came and said, that he had no bedding. Hazrat Sahib asked Hafiz Hamid Ali Sahib to lend him a quilt. Hafiz Hamid Ali Sahib entreated that the person would take the quilt with him. On hearing this, the Promised Messiah (pbuh) said: "If he took the quilt that would be his sin, but if, without the quilt, he died due to he cold then that would be our sin".

Whenever a guest came from out of town and he was informed of this, the Promised Messiah would welcome him and instructed the local companions for his hospitality and as long as the guest remained he too would show him hospitality.

Hazrat Mir Hamid Shah Sahib, God be pleased with him, came to Qadian and stayed there for sometime, enjoying the hospitality of the Promised Messiah (pbuh). He states:

"After a while I asked for permission to leave. Hazoor accompanied me on foot. After walking for quite a distance, I entreated, "Hazoor, now I shall take my ride. Hazoor please turn back, since Hazoor has already walked, quite some distance with me on foot." Smiling, benignly, Hazoor said, "Very well! Take your ride in my presence." I got up on the Yakkah (a one horse carriage) and respectfully said Salam. It was only then that Hazoor returned."

He further writes:

"I remember that Shadi Khan Sahib also rode with me to go to Batala. He was greatly surprised at this special kindness of Hazoor and kept on mentioning it to me for quite some time during the journey and we both took delight in this and joyfully kept remembering his noble manners."

Munshi Abdul Haque Sahib, who became a Christian convert and was a student of Mission College, Lahore doing his B.A., wrote to the Promised Messiah about coming to Qadian to observe the truth about Islam in a practical fashion. Hazoor gave him permission and said:

"Come and stay for two months as our guest."

The day he arrived, Hazoor, in spite of being unwell, personally received him and after meeting him spent some time in preaching to him and then addressing him said:

"You are our guest and only a guest who does not stand on ceremony can find complete comfort. Therefore, whatever you need, you should tell me, without hesitation or any ceremony." Then addressing the Community, he said: "Look, he is our guest and it is incumbent upon each one of you to treat him with utmost courtesy and make every effort that he is not inconvenienced in any way." (Al-Hakam, January, 1902)

Munshi Abdul Haque was so moved by the hospitality of the Promised Messiah (pbuh) that he became Muslim. Remembering the time when he was returning from Qadian, he himself said:

"When I left, he (the Promised Messiah) accompanied me for three miles to see me off." The reason for seeing him off in this manner was so that the Promised Messiah could preach to him on the way. He made the utmost effort so that a soul could be saved."

At his table there was no distinction between friends or foe. He showed the utmost respect and generosity to everyone who came to him as his guest. He often used to say: "The heart of a guest is more fragile than glass." He considered hospitality a matter of great importance in his life and therefore kept the administration of Langar Khana (free public kitchen) in his own hand so that no guest would be inconvenienced because of rules and regulations.

The elder brother of Maulana Abul Kalam Azad came to Qadian for a little while. On his return, regarding this journey, he wrote:

"I observed great devotion in the disciples of Mirza Sahib and found them of good faith. During my presence there, many revered guests came whose faith was of great stature and who were very devoted. Then he writes: "A very minor example of the magnanimous politeness of Mirza Sahib is that at the end of the almost continuous favours during my stay, he gave me another opportunity to be grateful with these words when he said: " We give you permission to leave only if you promise to come again and stay at least for two weeks."

This written statement of Maulana Abu Alnasr is an amazing picture of good manners and high moral qualities of the promised Messiah (pbuh).

DISTINCTIVE FEATURES OF HOSPITALITY

The incidents of his hospitality are so numerous that a book can be written about them. A summary of the distinct features of his hospitality is:

- He was pleased whenever a guest arrived and made every effort to provide him with all kinds of comfort. He would also have his food prepared according to his taste.

- On the arrival of a guest, he would immediately offer him some thing according to the weather (hot or cold drink) and later have a proper meal prepared for him.

- He was never pleased to see the guest leave after a short stay but always wished him to stay longer to draw maximum benefit (from the company of the Promised Messiah

- He did not like any formality between the guest and the host. Because of his informal behaviour every visitor would think that he was amongst his relatives and friends, and any feelings of unfamiliarity and strangeness would immediately disappear.

- His hospitality was such that that he would sacrifice anything for it and would serve his guest to the best of his ability and did not feel inconvenienced by it at all. For the comfort of his guests, he would watch over them when they were resting. On one such occasion, he apologised to Hazrat Maulana Abdul Karim Sahib, God be pleased with him, when he woke up from his sleep, saying: "I was watching over you. The children were noisy and I was trying to stop them so that you were not disturbed in your sleep."

- One quality of his hospitality was that in spite of keeping due regards for ranks he would not give up equality in terms of treatment (of his guests). As regards to looking after and hospitality everyone was equal. If a king and a commoner were his guests, his hospitality, with due regards to their ranks, would be equally vigorous for both of them. He says: "For me, everyone is equal. There can be no discrimination or differentiation in this situation. Same food should be prepared for all. Here no-one is big or small. Therefore, the same type of meals should be prepared for all. Take care that there is no discrimination when meals are served."

- It was his wish that people should visit him again and again in order to benefit from the court of prophet hood. He did not like early leavers. He undertook with pleasure, to pay all the expenses of the guests who visited him again and again.

Once, addressing the organiser of Langar Khana, he said:

"Look, many guests come here. You may recognise some and not the others. Therefore, it is best that you should consider them all worthy of respect and show them the same hospitality. It is winter time. Offer them tea ensuring that no one is inconvenienced. I have good opinion of you that you provide them comfort. Look after them and serve them well." (Badr, January, 1904)

Members of the UK Jamaat are fortunate to be living where God's Khalifa is residing. People in great numbers come here just to spend a few days at his feet and to benefit from his favours. It is our duty, according to the sayings of the Promised Messiah (pbuh), to welcome them with cheerful and smiling countenance. Consider their service an honour. It should be our utmost effort that everyone who returns, returns with pleasant memories of their stay. The Promised Messiah, in one of his Arabic verse wrote:

There was a time when my meals were leftovers from the kitchen.

To-day, by Grace of God, great and mighty people eat at my table.

That free Communal Kitchen (Langar Khana) which began during the time of the Promised Messiah (pbuh) has now spread in other cities and countries and the whole world is enjoying the hospitality of the Promised Messiah. The branches of this Langar Khana, which the Promised Messiah first established in the unknown village of Qadian, are now established in every country. These blessings will remain with us as long as we shall go on discharging our duty of hospitality according to the guidance given by the Promised Messiah.

History of Majlis Ansarullah

Part 1

DR. IFTIKHAR AYAZ, OBE

The revival of Islam brought about by the Promised Messiah (may peace be upon him), was to be effected not only in the quantitative predominance of Muslims but also the qualitative beauties that would reflect the character of the companions of the Holy Prophet Muhammad (may peace and blessings of Allah be upon him). It was Allah's decree that the mission of restoration and reformation started by the Promised Messiah (peace be upon him), must continue to the day of Judgement to ensure purity of both faith and practice. For that, Allah Almighty had given the glad tidings to the Promised Messiah (peace be upon him), of a son who would be designated as the 'Promised Reformer' and would possess extraordinary spiritual and intellectual faculties. We are a witness to the fulfilment of that grand prophecy and the ever-shining accomplishments of our beloved Second Khalifa, the Promised Reformer (may Allah be pleased with him).

In Chapter 61 of the Holy Quran Allah has ordained believers to

'become Ansar (helpers) in the cause of Allah'.

The first group to whom this commandment was directed was that of the companions of the Holy Prophet (may peace and blessings of Allah be upon him), who vehemently obeyed each and every command of the Holy Prophet and were honoured to be remembered with reverence as his companions forever. History is a witness that they indeed became truly Ansarullah and fulfilled this commandment of Allah splendidly.

Then after a long period of decline, Allah's mercy surged once again and the time came for the fulfilment of Allah's prophecy, that, He

'will raise among others from among them who have not yet joined them, a messenger from among themselves' (61:4).

It was the decree of Allah that the Messiah and the Guided one will in the latter days restore Islam in its absolute purity so that the world can once again benefit from its beautiful teachings and blessings. In order to accomplish his mission, the Messiah of the latter days was promised a 'large party' of Ansar who would rise both in spiritual advancement and spirit of sacrifice to the status of the Ansar of the Holy Prophet of Islam (may peace and blessings of Allah be upon him). By Allah's Grace, the Ansar of the Promised Messiah (peace be on him), beautifully matched the Ansar of the earlier glorious period of Islam.

Soon after the demise of the Promised Messiah (peace be upon him), Hadhrat Sahibzada Mirza Bashir-ud-Din Mahmud Ahmad, who was later to become the Second Khalifa of the Jamaat and the Promised Reformer, saw in a dream a part of a large palace being demolished and thousands of brick layers swiftly moulding new bricks. He enquired who those people were and why were they demolishing the building? The reply came that it was the Ahmadiyya Jamaat and they were pulling down a part of the structure so that the old bricks could be removed and some weak bricks could be strengthened. At that moment, the thought came into his mind that those brick layers are angels and he felt that the Jamaat was not doing enough regarding its progress and instead the angels were working for the Jamaat by Allah's command.

This dream inspired Hadhrat Sahibzada Sahib to establish a special organisation so that its members could pursue special studies in religious education, pay greater attention to preaching, and demonstrate Islamic brotherhood in everyday life.

After procuring permission from Hadhrat Khalifatul Masih I (may Allah be pleased with him), Hadhrat Sahibzada Sahib published an article in 'Badr' newspaper of 23rd February 1911 entitled 'I am the helper of Allah' and announced the establishment of an organisation by the name Ansarullah. Those who wanted to join Ansarullah were asked to perform 'Istikhara' seven times and then join only if

they were fully satisfied. Hadhrat Khalifatul Masih I (may Allah be pleased with him), was the first to join this organisation. That is how the first chapter of Ansarullah came into being. It had a nine-point programme highlighting dedication to worship, study of the Holy Quran, preaching and unity within the Jamaat. This chapter of Ansarullah achieved a great deal but it formally came to an end after the demise of the first Khalifa, in March 1914.

As the Second Khalifa, Huzoor directed the entire Jamaat to follow the Ansarullah programme and continue to improve the quality of both faith and practice.

Then again in 1926, the Ansarullah association was revived in a different form. Announcing this in his Jalsa Salana speech on 27th December 1926, Huzoor said:

"I have here (in Qadian) established an association of children by the name 'Ansarullah'. I personally take care of it. As a result, many boys now offer 'tahajjud' prayers. I wish that similar associations be established in outside Jamaats with the aim of giving moral education to children so that they grow up to be the best of the nation but it would be better if children were sent here (to Qadian) because here I teach and train them myself. However, if they cannot be sent here, then arrange for their training locally."

This chapter of Ansarullah prospered and flourished and many Jamaats sent children to Qadian to receive training directly from Huzoor. In spite of the great responsibilities of Khilafat, Huzoor personally conducted classes for children twice a week and this programme continued until 1928. Huzoor also introduced a special membership badge for the children which had Minara-tul-Masih on it and the writing in Arabic 'Nahno Ansarullah'.

These two chapters of Ansarullah are a reassuring proof of the fact that Huzoor was passionately committed to the education, training and reformation of the Jamaat from a very early age and continued this programme throughout his life. He gave the Jamaat, a matchless, everlasting operational system and established auxiliary organisations to provide spiritual care and nourishment in accordance with the needs of age and gender to all members of the Jamaat. Today, we are a witness to the blessings and usefulness of these organisations.

With his God-given innate knowledge, Huzoor knew full well how divine movements are secured with strong foundations, how the spread of Islam had to be addressed in the present age and how the continuity of good deeds had to be handed down from generation to generation. In his initial stage of Khilafat, he first addressed the pressing problems of external attacks on the Jamaat from different quarters and then the internal organisation of the Jamaat to facilitate the day to day working of the Jamaat in an efficient manner. Then he turned his attention towards the formation of auxiliaries within the Jamaat in order to inculcate virtue, piety and sacrifice. The first of these auxiliaries was Lajna Imaillah followed by Khuddam-ul-Ahmadiyya and Atfal-ul-Ahmadiyya. The last auxiliary to be formed was Ansarullah, as we know it today, in July 1940.

He announced the formation of this Majlis in his Friday Sermon of 26th July 1940. In the sermon, Huzoor said:

"I feel that the responsibility of work is not only on those from fifteen years to forty, but lies also on those over or below these ages. Men over forty should form an organisation named Ansarullah and all those over forty should join. It will be mandatory for them to devote half an hour daily for the service of the Faith. If found necessary, some people will be asked to devote more or less three days a month instead of half an hour daily. In any case, all children, youth and elders of Qadian without exception must be organised. Maulavi Sher Ali Sahib will be the temporary President of Ansarullah, while I am appointing Maulavi Abdur-Raheem Dard, Choudhary Fateh Muhammad Sial and Khan Sahib Maulavi Farzand Ali Sahib as Secretaries. I have appointed three secretaries because people are needed to work in various areas of Qadian. They should immediately send people to different areas of Qadian so that all those over the age of forty may be inducted. It should also be seen that the work given to the Inductees matches their talent. It is also possible that instead of half an hour a day, two to four days a month may be asked for. The day the organisation is complete a new President and Secretary can be appointed with my approval.

My association with the auxiliary organisations (Khuddam-ul-Ahmadiyya and Ansarullah), will be

the same as that of a 'Murabbi' (over-seer) and the responsibility of the supervision of their work will remain mine or the Khalifa of the time.

I shall have the right to call meetings of these organisations under my chairmanship whenever I see fit and ask them to conduct the proceedings in my presence. This announcement is for residents of Qadian initially. I caution them that no individual of his own can stay out of this organisation, except he who of his own will wishes to leave us. Every man must join these organisations and aside from other requirements it will be seen to that there be no individual who does not Pray in the mosque in congregation excepted are farmers working their fields as well as labourers who have to go outside for work. Even these people in my opinion should find a way to join prayers in congregation in the nearest mosque. I draw the attention of outside Jamaats to the fact that whereas Khuddam-ul-Ahmadiyya Majalis exist in most places, attention must now be given to establish Ansarullah Majalis for those over forty. The rules governing these organisations will be the same as the ones for Qadian, but as of now participation for outside Jamaats is not mandatory but voluntary. However, it is essential for the Presidents, Amirs, or Secretaries to be members of either Khuddam-ul-Ahmadiyya or Ansarullah. In a year or year and a half after observation, God willing, it will gradually be made mandatory to join this organisation, because Ahmadiyyat follows in the footsteps of the companions of the Holy Prophet Muhammad (peace and blessings of Allah be upon him). When the companions were asked to participate in Jihad they were not assigned work according to their wishes but were instead asked to go forth for an assigned task. I have already given an opportunity to the Qadian Jamaat to work according to their wishes. Those who were able to, have received heavenly reward for their virtuous deeds. Because Majlis Ansarullah had not been organised in its present form, and no one has disobeyed any of my commands, anyone who now joins will receive the same heavenly reward which is the lot of those who voluntarily join virtuous pursuits. I once again draw the attention of the weak sections of the Jamaat towards this matter. Don't act like an ostrich and whatever you decide on doing, remain steadfast in doing it. If you claim to be the followers of the companions of the Holy Prophet (peace and blessings of Allah be upon him), you must develop the traits of the companions within yourselves. It is a fact that they were asked to serve the Faith by command. Thus if the companions did not have the right to question any religious edict, how can you have this right?"

Huzoor further said:

"The work of enrolling Ansarullah should be completed within fifteen days. The Secretaries need not solicit membership in the streets but should simply enrol those who wish to do so during their visits to the mosques. Those who are of us will join, those who do not are not of us and should not be included among us. After fifteen days a census will be conducted and those who have not joined deliberately will be told to stay out, but those who have not joined because of a reason will be asked to join. Thus within fifteen days the Qadian Jamaat will be organised and asked to perform the work that was performed by the companions of the Holy Prophet (peace and blessings of Allah be upon him). Some will be deputed to preach, some will be asked to teach the Quran and Hadith, others will be asked to inspire and guide, some will be deputed to train, while still others will be asked to work for the material wellbeing of the people. These five tasks are mandatory for all members of the Jamaat. A person who cannot participate because of physical handicap should be asked to pray two 'nawa'fil' for the progress of the Jamaat and thus participate in the public good by prayers.'

To be continued in the next issue.

Development of the Jalsa Salana

Waleed Ahmad

This article charts the development of the Annual Jalsa from its humble beginning in 1891, to the Jalsas held in Rabwah when over 100,0000 people attended, to the International Jalsa in the UK. The article draws attention to the fact that one of the early Jalsas did not take place because the Promised Messiah felt that the behaviour of members was not of the standard he would expect. This serves as a reminder to all of us that the true purpose of the Jalsa is to remember and serve Allah.

One of the objectives for raising the Mahdi and Messiah was to revive Islam. Hadhrat Mirza Ghulam Ahmad the Messiah and Mahdi, achieved this in a variety of ways. One of these was by holding a Jalsa or convention every year.

The first ever Jalsa took place on the 27th of December 1891. It was a modest affair and according to some records only 75 people attended while others put this figure at 80. It was held for only one day in Masjid Aqsa. The main topic of discussion at this convention was a 40 page manuscript of a booklet the bulk of which detailed four methods of how chosen ones of God could be identified. The manuscript written by the Promised Messiah issued a challenge to his opponents to this effect and the entire treatise was read out by Maulvi Abdul Karim. The participants at this Jalsa had travelled from different parts of the country including Kapurthala, Ludhiana, Amritsar, Nowshehra, Patti and the district of Gurdaspur. It was the view of the entire audience that the manuscript should be published immediately and that steps be taken to ascertain the opinions of his opponents on the issue. The convention was a great success and three days later on the 30th of December the Promised Messiah proclaimed that such an annual gathering of the Jamaat should be held for 3 days every year. He had laid down the objectives of holding such Jalsas or conventions in the following terms:

'All friends should make it a point to reach (the Jalsa venue) on this date for the sake of God to listen to his words and to participate in Prayer. Such truths and words of wisdom shall be heard during this meeting as are essential for the increase of faith, conviction and knowledge. Such friends will also be entitled to special prayers and special attention. Effort will be made before the most merciful Lord that He may draw them towards Himself and accept them and grant them a change for the better. A secondary advantage of such gatherings will be that every year when they come to Qadian on the appointed dates, they will see and meet newcomers into the fold and its personal acquaintance will continually develop into closer friendship and love. Prayers will be offered for the forgiveness of such brothers in faith who pass away during the year. And effort will be made through prayers to create a bond of spiritual union between all and remove every barrier of estrangement, aloofness and difference.'

SHARP INCREASE IN ATTENDANCE

His opponents were not amused and took measures to destroy this initiative from the start. There was bitter opposition. One Mullah - in charge of the Cheeniyan Mosque, Lahore even issued a fatwa declaring the entire event as an innovation and a sin. Yet despite this, the next Jalsa went ahead with a far greater participation than before. Some 500 people attended. This was in sharp contrast with the previous year's figure of 75 or 80. This 3 day event heard speeches from the Promised Messiah and Hadhrat Maulvi Noor-ud-din. Sayad Hamid Shah of Sialkot recited the Qaseeda and there were deliberations on opening a press in Qadian and of ways of propagating Islam in the West. The Promised Messiah also had the opportunity of relating some of his visions and revelations.

It is worthy of note that no one today knows of that Mullah of Lahore and his cohorts. If they are being remembered, it is only in the context of those who tried to stifle the holding of Jalsas. Yet the name of the Promised Messiah has been honoured throughout the world and the event he introduced has grown in so many different ways. Not only are tens of thousands of people attending such Jalsas, but they are being held all over the world every year including Mauritius, Indonesia, India, Canada, USA, Germany and here in the UK. Moreover, the proceedings of many of these Jalsas are transmitted across the globe for others to enjoy.

Such has been the success of this blessed institution launched by the Promised Messiah and the utter failure of those who tried to stop it. This serves as yet another powerful indication of his truth and the truth of his claim.

NO JALSA IN 1893

The third Jalsa scheduled to be convened in 1893 did not in fact take place. This was the Promised Messiah's decision as he felt that the behaviour of members was such that it needed to be cancelled. The reasons he cites are sobering words to read and should serve notice on all of us on what we should avoid. He says:

'...the purpose and meaning of this Jalsa was that members of our Jamaat, with repeated meetings, will create such a change in themselves that their hearts will incline towards the remembrance of the Day of Judgement, fear of Allah will develop in them; and that they will become a living example of piety, devotion, compassion, abstinence, civility, mutual love and brotherly feelings. Another reason for this gathering was that members should cultivate humility, courtesy and truthfulness and should develop enthusiasm for religious and spiritual activities. Alas! This effect was not observed in the first Jalsa. Instead, complaints were heard that some people were grumbling about the bad temper of their brethren and others, for the sake of their own comfort, showed rudeness to some indicating as if this Gathering was a source of distress to them. I have also noticed that some members of the Jamaat have shown no virtuous after-effect from this Jalsa.'

Thus the primary aim of utilising this opportunity to become more inclined towards Allah and improving our conduct should be kept firmly in mind when attending the Jalsa. The Promised Messiah went on to state:

'...until Allah the Almighty, with His graciousness, creates the faculties of friendship, mildness, mutual sympathy, service and hardiness in our Jamaat, it is not appropriate to hold this Jalsa. Although, it is my heart's desire that my followers should travel just for the sake of Allah, stay in my company for a while, and cultivate some change in themselves, as there is no knowing the time of death. There is great benefit for my followers in seeing me; but, in reality only that person can see me who searches for the faith with patience and wants the faith in all sincerity. It is always better for the people with righteous intentions to come. It is not necessary for any Jalsa to be held like an ordinary fair. The holding of this Jalsa depends on good intentions and noble results and without these, it is useless. Unless and until we know and witness that this Jalsa has spiritual benefit and that it will effect the conduct and character of the people, this Jalsa is without purpose. Holding this Gathering knowingly that it will not produce honourable results is tantamount to a sin, obscurantism and heresy. I certainly do not want to collect my disciples for the sake of show and grandeur like some of the so-called religious guides. My reason for the Gathering is reformation of the creatures of Allah. I am a sworn enemy for any arrangements that may become cause of dissention and discord rather than a source of reformation.'

The Promised Messiah went on to state the standard of behaviour he expects of us:

'You cannot be a true believer until you become compassionate and consider yourself humbler than others and forfeit all conceit. Laughing at him, losing ones temper or to show him off in front of others is a sure route to destruction. To be a servant of a nation is a mark of a leader. To be compassionate to the poor and talk to them softly is sign of acceptance by Allah. To reply to wrongdoing with benevolence is a mark of obedience. It is bravery to be able to control your temper and not to retaliate to abusive behaviour.'

Hazur then re-iterated the kind of people he expects to be part of the Jamaat. He said,

'This occasion is not one of the worldly spectacles of entertainment. So far, I know I am alone except a small group of companions who may number a little over two hundred who are specially blessed by Allah. First among them is my righteous friend and beloved Maulvi Hakim Noorud Din and a few others about whom I am certain that they have a loving relationship with me. They listen and respect my advice and exhortations. They only think of the Day of Judgement. Therefore, they are with me in this world and the next and I am with them. How can I think of those people to be with me whose hearts are not with me, who do not apprehend God Whom I have recognised and who do not understand the Magnificence of the Almighty and who do not think for a moment, when they are making fun of others or are going astray themselves that God is watching over us. They never think this a poison that they are taking and it results in

certain death. In fact they do not want to leave these evil ways. Remember that one who does not follow my way is not one of us. One who does not accept my religion and prefers his self-made religion, is as far from me as East is from West. He is in grave error if he thinks that I am with him. I repeatedly urge you to cleanse your eyes and make them radiate spiritually just as they sparkle physically. Even the animals possess the faculty to see but a human being is considered to have sight only when he can distinguish between right and wrong and then knowingly inclines towards righteousness. You need not only the sight of animals, but also you must search for the true vision. Throw away the worldly idols from your hearts because that is against religion. You will soon die and will see that the salvation is only given to those who are weary of worldly passions and whose hearts are pure and upright. I am tired of asking you repeatedly that if you remain in this state then what is the difference between you and others? But these hearts are such that they pay no attention and I have no hope of vision from these eyes, unless God wills; and I am weary of such people in this world and the next. It would have been preferable had I been alone in some forest rather than being in the company of those who do not understand the importance of the commandments of God and who do not tremble out of respect at the Majesty and Awe of God. What use is a person who says he is a Muslim without true righteousness and what benefits a hungry person to utter the word of food? Neither will the former get salvation nor the latter be satiated. Does Allah not know what is in your hearts? Does the vision of that All-seeing, All-wise God not penetrate the inner recesses of the human nature?'

All these words of the Promised Messiah mentioned in connection with the cancellation of the Jalsa in 1893 for the misbehaviour of some members should serve as a potent reminder to us on how we should behave when attending the Jalsa. The Promised Messiah's words at that time certainly struck a chord. Members took heed and reformed themselves. Jalsas began to be convened on a regular basis and the emphasis remained in improving the relationship of participants with their Lord and secondly among themselves.

RABWAH JALSA GROWS IN SIZE

The Annual Jalsa continued to be held after partition. However, with the presence of the Khalifa of the time in Rabwah, this was where the main Jalsa took place. The attendance and consequently the expertise in its organisation continued to grow. Until the cessation of Jalsas by the authorities, the attendances had grown to well over a 100,000 each year. For a town which had a population of no more than 30,000 itself, this was a tremendous feat in its own right. The quality of the content of these Jalsas have continued to remain high. They have proved to be a source of moral and spiritual upliftment and have remained an occasion where old acquaintances can be renewed and new friendships can be formed.

DEVELOPMENT OF UK JALSAS

The UK Jalsas began in the mid-60s in the same vein as above. The first was held in the grounds of the London Mosque and attracted only a small attendance of about 200. However, this soon began to rise compelling the venue to be changed to accommodate a larger audience. With the arrival of Hazur in 1984, the UK Jalsas acquired an international dimension. Hazur delivered an inspiring address that year on the last day of the Jalsa held in Tolworth. (This was on the subject of Tabligh and the entire address has now been published in book form by Majlis Ansarullah UK entitled 'Principles of Effective Preaching'). Then in 1985 the first ever Jalsa took place in Islamabad. This was the first international Jalsa held in the UK. It was in April and the rainy season made its mark persuading the organisers to move the event to the drier summer months in the future. The first Officer Jalsa Salana UK appointed by Hazrat Khalifa-tul-Masih IV was Mr Hadaytullah Banghvi who remained in this position until he died. Maulana Ata-ul-Mujeeb was the first and current Officer Jalsa Gah UK.

The UK's new responsibility of holding its Jalsa with its added international dimension was recognised by all. In his sermon of 17th July 1987 Hazrat Khalifa-tul-Masih IV advised the Jamaat in the following terms:

'God has enabled this Jamaat to take extraordinary burden. It has fulfilled its responsibilities and continues to do so admirably without showing any sign of fatigue. Your services and efforts will deserve greater acceptance and reward by Allah if you succeed in making the Jalsa both elegant and purposeful from the view point of spiritual and moral instructions and training.'

QADIAN CENTENARY JALSA

One of the most memorable Jalsas was the Centenary Jalsa that took place in Qadian on the 26th, 27th and 28th of December in 1991. Over 22,000 thronged to this event. This was the first time since the partition of India in 1947 that any Khalifa had been able to attend the Jalsa, which served as a further occasion for celebration. Hazur finished his final address by quoting a revelation of the Promised Messiah that fitted perfectly for the occasion, 'Mubarak Sad Mubarak' (Congratulations, a hundred congratulations).

UK CENTENARY JALSA

One of the more memorable UK Jalsas was held in July 1989 – in the Centenary year of the Jamaat. This proved to be a great success as 12,000 people from all over the globe gathered at Islamabad for the occasion. Another milestone was the introduction of the international baia't at the Jalsa. This first took place in 1993 and 204,308 new converts pledged their allegiance to Hadhrat Khalifa-tul-Masih. This number doubled the next year and again the year after until in 2001 as many as 81,006,721 souls joined the Community (alhamdolillah). Sadly within two years of this outstanding achievement, Hadhrat Khalifa-tul-Masih IV passed away and last year Allah blessed us with the fifth successor to the Promised Messiah in Hadhrat Mirza Masroor Ahmad. Thus the 2003 Jalsa Salana acquired its own unique significance for the UK in being the first to be addressed by our new Khalifa. Other Jalsas have since taken place around the world attended by Hadhrat Khalifa-tul-Masih V the latest one being convened on the 2nd to 4th of July 2004 in Canada.

The UK Jalsa at present, however, still retains it special place as the international Jalsa. It is indeed a privilege for us to be the host of such an august occasion as this. It is hoped that all of us remain wary of our responsibilities and do our utmost to live up to the high expectations as stated so wonderfully by the Promised Messiah in the holding of such events as explained by the Khalifa of the time and thereby reap the pleasure of Allah.

It is perhaps fitting to conclude with a prayer of the Promised Messiah for those attending the Jalsa for the sake of Allah. He says:

May Allah, the Exalted, be with him, reward him in abundant measure, have mercy on him, ease up for him his circumstances of hardship and anxiety and eliminate his anguish and grief. May He grant him freedom from every single hardship and lay open for him the ways of [achieving] his cherished goals, and raise him up, on the day of Judgment, among those of His servants who are the recipients of His blessings and Mercy. May He be their Guardian in their absence until after their journey comes to an end. O Allah! O Sublime One and Bestower of bounties, the Ever Merciful and One Who Resolves all problems, do grant all these prayers, and grant us Victory over our opponents with scintillating signs, because You alone have all the prowess and power. Aameen! Aameen !!" (Ishtihar 7 Dec. 1892, Majmoo`ah Ishtiharat Vol. I, Page 342)

Ansar Charity Walk 2004

Majlis Ansarullah UK held its annual Charity Walk on Sunday 6th June 2004 in the Yorkshire Dales of Ilkley. The serene setting of the Clevedon House School gave the whole event an atmosphere of peace and tranquility.

Of the 654 walkers who registered to participate in the walk, 462 were from outside the North East Region. The walk started at 10:30am with silent prayers led by Amir Sahib, Rafiq Hayat. It was a warm and sunny day, and the organizers were on hand to provide cold drinks, sandwiches and fresh fruit at various points along the route.

The overall winner was a Tifl, Aqeel from Earlsfield who completed the 12 mile course in 2 hours and 10 minutes.

The Charities

This year the target collection is £50,000. The beneficiary charities were:

Save the Children Fund, Humanity First, Martin House Hospice, "Save the Play Library" Appeal and the "Forget Me Not Trust".

Representatives of these charities attended the presentation ceremony on Saturday 5th June 2004, chaired by Amir Sahib UK, where each one spoke on the work being carried out by their charities. Also, the Lord Mayor of Kirklees Councillor, Barbara Allonby, the Chief Constable of West Yorkshire Police, Mr Collin Crampthorne and the Bishop of Bradford all spoke. Mr Munir Ahmed presented a report regarding the event. Sadr Ansarullah, Ch Waseem Ahmad Sahib welcomed and thanked the guests and participants. Amir Sahib finished with a concluding address. The dignitaries present were each presented with a copy of the Holy Quran and a shield of the Ansar Charity Walk.

The Organisation

The central committee appointed under the chairmanship of Naib Sadr Mirza Abdul Rashid, consisted of the 5 deputy chairmen; Zaheer Ahmad, Ch Rafiq Javed, Mohammad Azhar Ahmadi, Dr Mansoor Saqi and Zaheer Ahmad Ch. They were responsible for overseeing the arrangements regarding the walk and for supporting the local committee, which was headed by Munir Ahmad, Regional Zazim. This committee consisted of deputy coordinator Mr A B Rajpoot (Regional Nazim), A B Malik, Riaz Ahmad Qasir, Ghulam Rabani, Dr Iqbal and Khaliq Ahmad. The above all had the responsibility of looking after the various departments that worked under their supervision.

Much of the work had to be done before the event. Sadr Ansarullah Sahib, along with Naib Sadr Mirza Abdul Rashid, Ch Zaheer Ahmad Qaid Maal, Ch Rafiq Javaid Naib Sadr, Zaheer Ahmad Sahib Naib Sadr paid five visits from London to Yorkshire prior to the walk to ensure arrangements were smooth running.

Many departments were involved in the extensive arrangements. These included transport arrangements from London and other regions, breakfast, lunch and dinner arrangements, refreshments during the walk, allopathic and homeopathic clinics, charting out the 12 mile walk, placing marshals, route marking, contacts with local dignitaries including the police, fire and ambulance services, liaising with the school, video and photography arrangements, clearing up of the site and route, and shower arrangements. Also, sleeping quarters were arranged for the many walkers both in Bradford Mission House and at members' own private houses.

The transport arrangements for carrying such a large contingent from London and the south to Yorkshire proved particularly exacting, but by the Grace of Allah, Nasir Khan Sahib Qaid Sehte Jasmini, and Mansoor Kalon Sahib Assistant Qaid Amoomi were able to iron out the difficulties, and mini busses were hired where necessary.

The entire event was filmed by MTA UK, under the supervision of Mian Safdar Ali Mansoor and his hard working team members. Khuddam from the Northern Regions, under the instruction of Sadr Sahib Khuddam-ul Ahhmadiyya UK, worked very hard to help make the event the success that it was. Thanks must be extended to Munir Ahmad Sahib, Abdul Basit Sahib Rajpoot, Regional Nazimeen and their teams for their dedicated efforts over the last six months to put this event together.

Final Session

The final session was presided over by Amir Sahib. He expressed gratitude at the success of the event. He also very kindly presented the prizes. Munir Ahmad Sahib, the Event Coordinator gave a report of the event. Sadr Ansarullah in his speech praised God Almighty for a successful event.

Conclusion

This was the first national event organized by the Ansarullah in the North East and it proved to be a huge success. The large number of people travelling from the South and other regions, which numbered over 450, was particularly notable. Despite long journeys and not very comfortable sleeping conditions, the beautiful weather and scenery allowed all participants to thoroughly enjoy the event. The organisers worked extremely hard to make the event as successful as possible. Needlessly to say, there were so many departments and individuals involved behind the schemes to make such an event successful.

We trust our target of £50,000 will be achieved as we have already exceeded last year's collection of £32,000 by the Grace of Allah.

Prize winners

Ansar Saf-e-Awal (over 55)

1st Hafeez Buttar (Blackburn)
2nd Mubashir Ahmed Mir (Bradford)
3rd Mohammed Ahmed (Shirley)

Ansar Saf-e-Daum (Under 55)

1st Mohammed Suhail Quraishi (Hayes)
2nd Munawar Moghul (Cardiff)
3rd Mubashar Ahmed Chaudry (East London)

Khuddam

1st Ataul Mannan Khalid (Manchester)
2nd Khalid Ahmed (Manchester)
3rd Mohammed Sarwar Minhaz (Putney)

Atfal

1st Aqeel (Earlsfield)
2nd Talha Mohammed (Huddersfield)
3rd Taqir Ahmed (Tooting)
3rd Amir Zaheer Ahmed (Huddersfield)

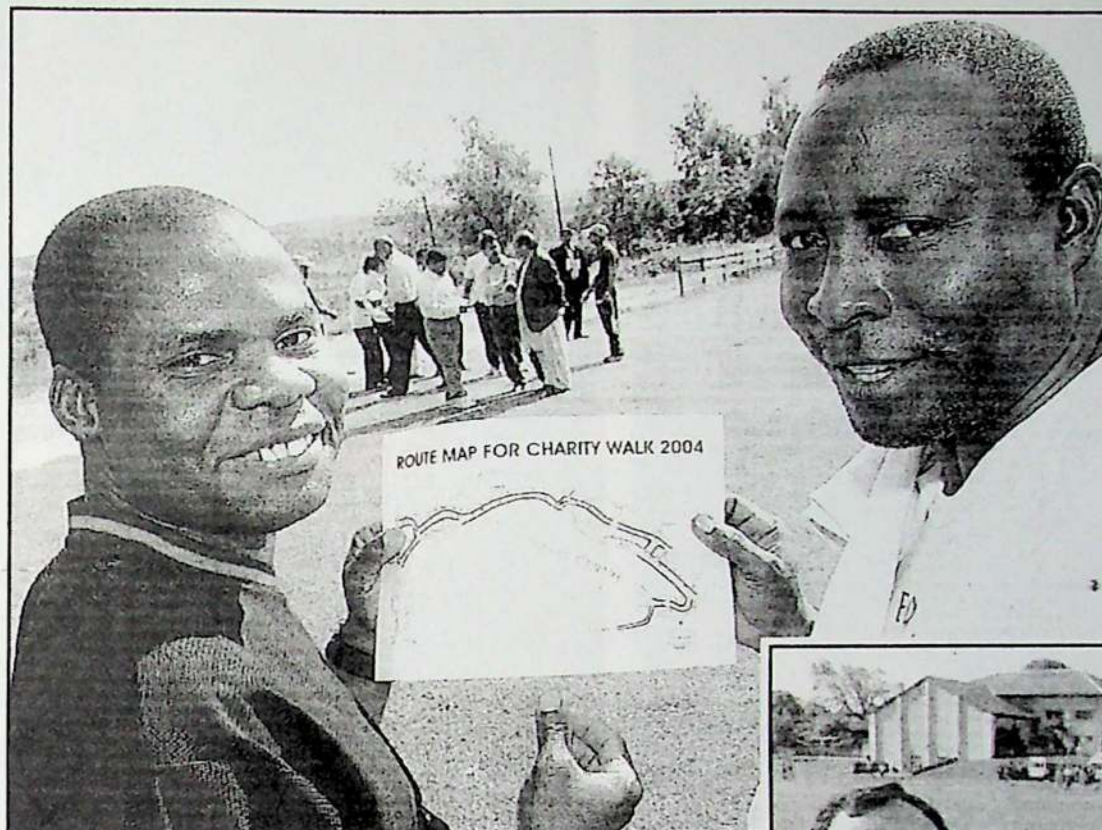
Maximum Individual Collection over £3,000

1st Salman Khan (New Malden)
2nd Rafiq Ahmad Hayat-Amir Sahib UK
3rd Mahmood A Khan (Cambridge)
Maxiumum Attendance
1st North East Region 192
2nd London 84
3rd Bait ul Futuh 78

Special Prizes

Oldest Walker: Mohammed Ahmad Sahib (Shirley)- Age 75
Youngest Walker: Hamad Ahmad (Gillingham)-Age 3
Nasirat: Nudrat Mubashara Ahmed (Hartlepool)-Age 7
Guest Walker: Michelle Spencer- completed the walk and raised money for her charity, Candlelights Childhood Cancer Foundation.

Some Lajna members also took part and raised money as well.



Abdul Wahab and Ayub Asamoah with the map (IG24P2B)

Below: Mubashri Siddiqi and his son Mustafa (IG24P2C) Picture by Adrian Murray



Walking towards a cool £50,000

HUNDREDS of members of the Muslim Association raised more than £50,000 for local and international charities at a sponsored walk in the Ilkley area.

The Association, which is the oldest Muslim organisation in the country, set off from Clevedon House school in Ilkley, and walked to Addingham and back on Sunday. Members take part in annual sponsored walk in a different part of the country each year, and have held the walk in Wharfedale once before.

Around 685 people are thought to have come from all over the UK to take part in the walk, which organisers believe has raised the highest sponsorship total for several years. Money raised will go to two international charities working in developing countries, and charities in West Yorkshire.

The Association also decided to support Clevedon House School's charity of choice, and the school asked it to donate to Martin House Hospice for children, in Boston Spa.

Ansar charity walk 2004 in pictures



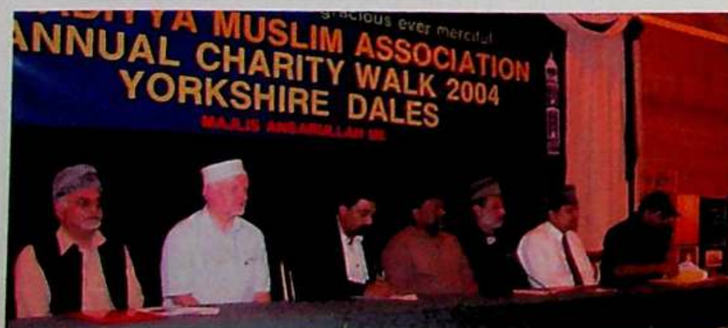















129
128
154
127
126
541




143
258


START






535



TONIGHT

IN BRIEF

Fire crews free horse from fence

HOLME WOOD: A horse was freed by firefighters after it became impaled on a garden fence.

Crews from Bradford were called to the home in Farway at about 8pm when the horse tried to jump the four-foot metal spiked fence.

Station Officer Harvey Stewart said: "We used battery-operated cutting jaws so there was no sound of a machine running and tried to keep the horse calm."

A vet was called to the scene.

CHEMIST ROTA

Late night chemists in our area tonight are: **BAILDON:** *Stuart N Brown, 2 Oakminster House, Baildon, until 6.45pm;* **CITY CENTRE:** *Superdrug, 14-20 The Broadway, until 8pm; City Road Pharmacy, 100-102 City Road, off Thornton Road;* **FIVE LANE ENDS:** *L Rowland & Co, Morrisons Shopping Mall, until 8pm;* **GIRLINGTON:** *E Moss Ltd, Victoria Shopping Centre, Thornton Road, until 8pm;* **GREAT HORTON:** *M S Health Ltd, 127 Great Horton Road, until 7pm;* **GREAT HORTON:** *Siddique Pharmacy, 215 Great Horton Road, until 7pm;* **HALIFAX ROAD:** *Tesco's, Halifax Road, until 9pm;* **HORTON GRANGE:** *Lloyds Pharmacy, 82-84 Horton Grange Road, until 7pm;* **KEIGHLEY:** *Basit Hussain, 141 North Street, until 7pm;* **KEIGHLEY:** *Sainsbury's, Cavendish Street, until 8pm;* **LITTLE HORTON:** *Goodall & Butler Ltd, 430 Little Horton Lane, until 7pm;* **LITTLE HORTON:** *E Moss Ltd, Park Road Medical Centre, Park Road, until 7pm;* **MANNINGHAM:** *Beachtech Ltd, 16 Carlisle Road, until 7.15pm;* **MANNINGHAM:** *Lloyds Pharmacy, 97-99 Oak Lane, until 7pm;* **MANNINGHAM:** *E Moss Ltd, 161 Lumb Lane, until 7pm;* **SHIPLEY:** *Mindwise Ltd, Windsor House, Windsor Road, until 7pm;* **WHETLEY HILL:** *R C & D R Slater, 79 Whetley Hill, until 7pm;* **WIBSEY:** *Lloyds Pharmacy, 1 Fair Road, until 7pm.*

● **For 24-hour medical advice, ring NHS Direct on 0845 4647**

Cancer help

BRADFORD: Macmillan Cancer Relief's mobile cancer information centre will be in Centenary Square, Bradford, from tomorrow until Friday, from 10am to 4pm. The centre will be staffed by Macmillan nurses and information officers who will be on hand for confidential chats, to hand out information leaflets and to answer questions about cancer.

APPEAL: SAVE OUR PLAY BENEFITS FROM CHARITY EVENT



GET SET: Walkers from across the UK at the Ahmadiyya Muslim Association sponsored walk in Ilkley yesterday

Hundreds step out to aid good causes



DONATION: Telegraph & Argus deputy editor Catherine O'Connor receives a cheque for the Save Our Play Appeal from the Ahmadiyya Muslim Association, from left, Bary Malik, Choudhry Waseem Ahmad, Muneer Ahmad and Syed Mansoor Ahmad Shah

by CLAIRE LOMAX
T&A Reporter

More than 500 walkers stepped out for charity yesterday to raise money for a host of good causes.

The event in Ilkley was organised by the Ahmadiyya Muslim Association, one of the oldest Muslim associations in the country. It organises a charity walk every year but not since 1996 has the event been held in the north of England.

However, this year it fell to the Bradford branch to organise the event and its members' efforts raised more than £50,000 for charity.

Beneficiaries include the Telegraph & Argus Save Our Play Appeal, which is raising money for Bradford Toy Library, Martin House Hospice and the West Yorkshire Forget Me Not Trust, as well as national and international charities such as the Save the Children Fund and Humanity First, an international charity which works with communities around the world to improve life for poor and vulnerable people.

The walkers, who came from all over the UK, set off yesterday from Clevedon House School, Ben Rhydding, to walk the 13 miles to Addingham and back.

On Saturday the association handed over money raised to its chosen charities, including a cheque for £4,000 to the T&A's Save Our Play Appeal, at a charity dinner held at Clevedon House School.

The money will help safeguard the future of the library, which is the only one in the district which lends out specialist toys for free to more than 1,000 children with special needs and disabilities.

President of the Ahmadiyya Muslim Association in Bradford Bary Malik said: "Over a number of years we have continued to raise tens of thousands of pounds in the UK for various good causes including Save the Children fund, Imperial Cancer Research, Lord Mayors' Appeals and Great Ormond Street Hospital.

"One of the features of the walk is that it is administered and organised entirely by volunteers who are not paid a penny. This allows us to donate all the money raised to the designated charities each year."

T&A editor Perry Austin-Clarke said: "We've been constantly overwhelmed by the response from individuals, businesses and other organisations to our campaign to save Bradford Toy Library from closure.

"We're absolutely delighted that the Ahmadiyya Muslim Association UK has chosen to make the charity one of the beneficiaries of its annual charity walk. This is a substantial donation to our appeal and will make a significant difference in our efforts to secure the Toy Library's future."

e-mail: claire.lomax@bradford.newsquest.co.uk

Bus lane roadworks

Motorists have been warned that delays are likely as work to extend a bus lane in Nab Wood started today.

The bus lane on the eastbound A650 between Bingley and Shipley is being extended alongside Nab Wood Cemetery, near Branksome Drive.

The scheme will include work to widen the road, divert underground pipes, realign kerbs and traffic islands and resurface the road.

Work will be carried out from 8am to 5pm Monday to Friday, with occasional weekend and evening work for the next 16 weeks.

One lane will be open in each direction during peak hours. At off-peak times traffic may be reduced to a single lane, with temporary lights.

Singers sought for show

A pair of female singing stars are being sought for a centenary production of The Merry Widow at Bradford's Alhambra Theatre next year.

The Great Horton Theatre Company is putting on the timeless love story from February 15 to 19 as part of its centenary celebrations.

Auditions for the lead role of Anna and soprano Valencia are taking place on Sunday, June 27, at St Winifred's Church Hall, St Paul's Avenue, Buttershaw, at 1.30pm.

The theatre company, formerly known as Great Horton Amateurs, put on its first performance in March 1905 with a production of Sherwood Queen.

More recently the group picked up five nominations and three awards for its production of My Fair Lady at the Waterford Festival in Ireland.

Further details about the audtions are available from Clare Ashley on (01274) 576470 or Enid Rudd on (01274) 408042 after 6pm.

Scheme pioneer praised

A founder member of the witness service at Bradford Magistrates' Court has been praised by West Yorkshire's chief constable.

Rosemary Bland, pictured, from Horton Bank Top, received a loyalty award from Colin Cramphorn at a ceremony held by Victim Support West Yorkshire.

The 57-year-old retired teacher said: "We don't just look after victims but any witnesses who request our help - both prosecution and defence witnesses.

"I just like helping people and being able to support them if they're worried about the court experience."

Mr Cramphorn said: "She is a mentor to new volunteers and a wonderful role model. She is well known and respected by court staff."

Work starts in woodland

Residents of the Parkside estate in West Bowling, Bradford, are improving woodland.

Parkside Residents' Association was awarded a £9,000 grant from the Government's Neighbourhood Renewal Fund to create a community picnic area, and the Yorkshire Building Society has pledged to match that.

Alan Robertson, a building surveyor for the society, said: "We own part of the woodland and we wanted to help make it a place for residents to enjoy."

A team of 25 people were taking part in the clean-up behind Fellside Close on Saturday.

WEATHER *report*

Tonight

A dry and very mild night with clear spells and patchy cloud.
Light easterly winds. Min temp 13-15C (55-59F).

Tomorrow

Largely dry, bright and very warm but the risk of a thunderstorm towards evening.
Gentle winds.
Max temp 24-26C (75-79F).

Outlook

Wednesday	Thursday	Friday
24C (75F)	20C (68F)	19C (68F)

Sunset tonight: 21.34

Sunrise tomorrow: 04.37

Lighting up times are from sunset to sunrise

Barometer readings: 1018.0 mb - 30.06 ins at 18.00hrs Today

Yesterday

UK		°C	°F
Aberdeen	cloudy	20	68
Belfast	sunny	18	64
Birmingham	sunny	22	72
Blackpool	cloudy	20	68
Brighton	sunny	20	68
Cardiff	cloudy	19	66
Edinburgh	cloudy	19	66
Ipswich	sunny	20	68
Jersey	sunny	21	70
Leeds	sunny	22	72
Liverpool	cloudy	20	68
London	cloudy	22	72
Manchester	cloudy	22	72
S'hampton	sunny	20	68
York	sunny	18	64

WORLD		°C	°F
Algarve	fair	21	70
Bordeaux	sunny	26	79
Brussels	sunny	19	66
Corfu	fair	22	72
Cyprus	sunny	31	88
Geneva	sunny	20	68
Majorca	sunny	27	81
Miami*	cloudy	31	88
New York*	rain	17	63
Nice	sunny	23	73
Paris	sunny	22	72
Rome	cloudy	20	68
Sydney	sunny	18	64
Tenerife	sunny	23	73
Tokyo	rain	23	73
Venice	cloudy	22	72
Vienna	cloudy	18	64

UK Tomorrow



Thundery rain will develop across Scotland. England will have thunderstorms spreading. Northern Ireland will have sunshine.

Information supplied by
PA WeatherCentre